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THE

ENGLISH WORKS

OF

THOMAS HOBBES

OF MALMESBURY

NOW FIRST COLLECTED AND EDITED

BY

SIR WILLIAM MOLESWORTH, BART.

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no doctrine from which may not arise discord, and finally war. ii. 79, n.:—doctrines whereby the subject believes that obedience may be refused to the sovereign. ibid.

true doctrines are more readily received than false, ii. 172.

the angel is to be judged by the doctrine, not the doctrine by the angel. iv. 63. suppression of doctrines does but unite and exastrerate, vi. 242.

and exasperate. vi. 242.

Dog—in following beasts by the scent, how affected by cold and heat, and wind i. 501:—by custom understands the call or rating of his master. iii. 11.

deified by the Gentiles. iii. 99.

dumb dogs, the ministers so called. vi. 194.

DOGMA—learning dogmatical, compareth
men and meddleth with their rights, iv.
ep. ded.:—hath nothing in it that is not
disputable, ibid.

Dominion—and victory, why honourable. iii. 79.

is acquired by generation and by conquest. iii. 186. ii. 109. iv. 149.

parental, if not by generation, but by the child's consent. iii. 186. ii. 116. iv.

dominion over the person of a man, is dominion over all that is his. iii. 188. ii. 111, 117. iv. 151.

despotical, that acquired by conquest or victory in war. iii. 188. ii. 109. iv. 149:—is acquired by what covenant. iii. 189. ii. 110. iv. 149:—the right of dominion over the vanquished is by covenant, not by the victory. ibid. ibid.

the rights and consequences of dominion paternal and despotical, the very same with those of a sovereign by institution. iii. 190.

of all men, adhereth naturally to power irresistible. iii. 346. ii. 13.

the benefits of this life better attained by dominion than by the society of others. ii. 5:—if fear were removed, men would naturally rather strive to obtain dominion, than to gain society, ibid.

over persons, acquired by contract. ii. 109;
—over beasts, is by the right of nature.
ii. 113. iv. 153:—not from the positive law of God. ibid. ibid.

paternal and despotical, proceedeth whence. iv. 123-4.

where one has dominion over another, there is a little kingdom. iv. 149:—a kingdom by acquisition, is but dominion acquired over many, ibid.

DORISLAUS—the agent of the Rump, murdered at the Hague by the cavaliers. vi. 368.

DORT—the assembly of divines at. vi. 241:
—effect nothing. ibid.

δώσων—he that promises often, but gives seldom, ii. 20:-a name for that reason given to Antiochus. iv. 90.

Doubt-is the whole chain of opinions alternate, in the question of true and false. iii. 52. ii. 304. no doubt can be opposed to the consent of all men in things they can know, and

have no cause to misreport. iv. 30. δουλεία—and λατρεία, the distinction between, iii, 647-8, ii, 225,

Downwards-a mere fiction of our own. i. 418.

DREAMS-are the imaginations of them that sleep. i. 396, 399. iii. 6, 286, 390. have in them no order or coherence, i. 400. iii. 7. iv. 10, 14:—nothing in a dream, but what is compounded and made up of the phantasms of sense past. i. 399. iii. 7:—are sometimes as it were the continuation of sense. i. 400. iii. 8:-are clearer than the imaginations of waking men, and as clear as sense itself. i. 401. iii. 7. iv. 13:-in dreams, no wonder at strange places and appearances. i. 401. iv. 13.

in dreams, no new motion from sense. i. 400. iii. 7. iv. 10:-in some of the organs sense remains, in others faileth. i. 400: the parts of phantasms decayed and worn out by time, are made up with

other fictitious parts. i. 401:-all things appear as present. i. 402. iv. 13. dreams, such as some men have between

sleeping and waking, and such as happen to those who have no knowledge of the nature of dreams, not accounted dreams. i. 402. iii. 8, 362.

no dream but what proceeds from the agitation of the inward parts of the body. iii. 7.

to distinguish between sense and dreaming, why a hard matter. iii. 7:-by some thought impossible. ibid .: - is most difficult, when iii. 8.

being awake one knows one dreams not, how. iii. 7

are caused by the distemper of some of the inward parts of the body. iii. 7:lying cold breedeth the image of some fearful object. iii. 7-8. i. 401:—in dreams the motion begins at one end, waking at another. iii. 8. iv. 10.

the ignorance of how to distinguish dreams from sense, the foundation of the religion of the Gentiles. iii. 9:-if prognostics from dreams &c., were taken away, men would be much more fitted for civil obedience. iii. 10.

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of some passionate thought to guide them. iii. Î2.

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the cause of dreams, the restoration of motion to the action of the inward parts upon the brain, iv. 10:--their difference, whence. ibid.:—lasciviousness, how its effects produce in a dream the image of the person that had caused them, ibid.: the incoherence of thoughts in dreams, whence. iv. 11:-appear like the stars

between the flying clouds. ibid. a man may dream that he doubteth, but can never think that he dreameth, why. iv. 13.

the clearness of conception in dreams taketh away distrust. iv. 14:-dreams sometimes taken for reality, why. ibid.;no mark by which one can tell whether it was a dream or not, in what cases. ib.: -all things are to be taken but for dreams. vii. 58.

DRUIDS-in Brittany and France, what. vi. 277:-their doctrine of the transmigration of souls. ibid.

DRUNKENNESS—the law of nature against. ii. 44.

DUBLIN CASTLE—the plot of the Irish papists to seize it fails, vi. 262. DUDLEY and EMPSON—see EMPSON.

Duel-private duels ever will be honourable, till when, iii. 81:-are many times the effect of courage, ibid .:- for the most part of fear of dishonour in one or both the combatants, ibid.

duelling a crime, why. iii. 286:-a custom not many years since begun. ibid.: -the punishment of, capital. iii. 292:but the refusal of, punished sometimes by the sovereign with disgrace. ibid. victory in duel, as to have killed one's man, is honourable, why. iv. 38.

DUKE-origin of the name. iii. 83:-the general in war. ibid :-- the title came into the empire about the time of Constantine the Great. ibid :- from the custom of the German militia. ibid .: -- became in time a mere title without office. iii. 84.

DULNESS-slowness of imagination. iii. 56: -to have weak passions. iii. 62:—proceeds from the appetite of sensual delight. iv. 55:-has its origin in what. ib. DUNBAR-battle of. vi. 374.

DUNS SCOTUS—his writings unintelligible. vi. 185, 214:—admired by what two sorts of men. ibid.

DUTCH-their treaty with the ambassadors from the Rump, vi. 380-1:-the true cause of the quarrel, what. vi. 382:—the war begins. vi. 383:-make the dominion of the narrow seas the state of the quarrel, why. vi. 384 :--acknowledge the right to belong to the English. vi. 394.

DUTY—civil duties, their grounds compre-hended in the doctrine of sense and imagination and the internal passions. i. 87:—what parts of philosophy necessary to be understood, before these can be demonstrated. i. 88.

duty, what. iii. 119.

the greatest part of mankind receive the notions of their duties either from divines or from such of their acquaintance as seem wiser and more learned in cases of conscience. iii. 331.

the knowledge of our duty to God and man easy to be deduced from the Scriptures without inspiration, iii. 365.

EAR—the drum of, how acted upon by the vibration of the air in sound. i. 499: pressing the ear produceth a din. iii. 2. EARLS—or Aldernen, their origin. vi. 160. EARTH—the hypothesis of its diurnal mo-

tion, the invention of the ancients. i. epis. dedic.:—but by succeeding philosophers strangled by the snare of words.

example of false cause in proving the motion of the earth. i. 89.

the diurnal revolution is from the motion of the earth by which the equinoctial circle is described. i. 428:-is carried about in the ecliptic with its axis always parallel to itself, by what two annual motions. ibid. vii. 11, 96:—this parallelism, why introduced. ibid. :-- is not exact except in the equinoctial points. i. 435. its annual orbit eccentric to the sun. i. 431:—this eccentricity what, and whence proceeding. i. 432:—its orbit compared with the distance of the fixed stars, is as a point. i. 432, 442, 446-7. iii. 445. vii. 105. is nearer to the sun in winter than in summer, why. i. 433:-the cause of its eccentricity is the difference of its parts. i. 434, 444. vii. 102:—and not magnetic virtue wrought by immaterial species. ibid. ibid.

its annual motion is an ellipse, or nearly

so. i. 435, 441.

makes two revolutions of simple circular motion in 24 hours 52 seconds. i. 439, 469 :- it centre is moved with the same velocity with which the moon performs her orbit. i. 438.

the measure of the earth's eccentricity is the excess of the summer above the winter arc. i. 442.

diameter of the earth's epicycle is double

its own diameter. i. 469.

how by its diurnal and simple circular motion, it causes a constant wind from west to east. i. 469.

the velocity of its simple circular, quadruple that of its diurnal motion. i. 470. its diurnal motion the cause of gravity under the equator. i. 513:-has less force towards the poles, and at the poles none, to throw off the air. ibid.

a god of the gentiles. iii. 99.

no culture of, in the war of every man against every man. iii. 113:-no knowledge of its face. ibid.

men, for merely supposing the motion of the earth in order to reason upon it, formerly punished by authority ecclesi-astical. iii. 687.

has a special motion, whereby it casts off the air more easily than other bodies. vii. 7, 12:—the same shewn by examples. vii. 8:—the circle described by this motion not of visible magnitude compared with its distance from the sun. vii. 11:this motion swifter at new and full moon than in the quarters, why. vii. 15:-why the sun, moon, and earth do not come together into a heap. vii. 16.

the cause of its diurnal motion, what, vii. 16:—the same internal motion that is supposed in the earth, is supposed also in every small part of it. vii. 49:—the poles of its simple circular motion are the poles of the ecliptic. vii. 57, 58.

the opinions of Dr. Gilbert and Des Cartes as to the nature of the earth. vii.

its annual motion, is owing to what motion in the sun. vii. 98:-its diurnal motion proceeds necessarily from its annual. vii. 99:-its diurnal motion is the contrary way to its annual motion. vii. 100: owing to the resistance of the air. ibid. :- supposed to travel at the rate of 60 miles in a minute. vii. 121:—the motion of its poles, called motus trepidationis. vii. 159:-attracts all bodies but air. vii. 169:-its power of producing living creatures. vii. 175-7.

ἐκκλησία ἔννομος—in the Grecian com-monwealths signified what. iii. 458. ii. 275: -συγκεχυμένη, what. ibid.

Ecclesiastes—a speaker was so called, Effect—the effects and appearances of why. iii. 458. ii. 275.

Ecclesiastical—power ecclesiastical, from Christ's ascension till the conversion of kings, was in the apostles. iii. 485, 489: and after them, in those ordained by imposition of hands. iii. 486. officers ecclesiastical, in the apostles' time, were magisterial and ministerial. iii.

no ecclesiastical princes but those that are civil sovereigns. iii. 562.

false philosophy introduced, and true suppressed by authority ecclesiastical. iii. 687.

where subject to the state, whatsoever power ecclesiastics take upon themselves in their own right, is but usurpation. iii.

the ecclesiastics, wherein they resemble the fairies. iii. 698-9:-exempt themselves from the tribunals of civil justice. iii. 698:-take from young men the use of reason by charms compounded of metaphysics, miracles, traditions, and abused Scripture. iii. 699:—pinch their princes by preaching sedition. ibid.: take the cream of the land by donations and tithes. ibid .: - make payments in indulgences, masses &c. ibid.:-were cast out by the exorcisms of Henry and Elizabeth. iii. 700. ecclesiastics are who. ii. 280: -magisterial

and ministerial. ibid .: - their election belonged to the Church, their ordination and consecration to the apostles &c. ii. 283. ecclesiastics marry not. iii. 699:-why

more Christians burnt and killed in the Christian Church since the first four general councils by ecclesiastical authority, than by the heathen emperors' laws.iv.340.

Есно-reflected sound. i. 493:-laws of reflection the same is in sight. i. 494:is sound as well as the original. iv. 8:-cannot be inherent in the body making

ECLIPSES-of the sun and moon, taken by the common people for supernatural works. iii. 429

ECLIPTIC-line, the way of the earth, considered as a point. i. 111:—the greatest declination of, how many degrees. i. 437: -the ecliptic of the sun, and the ecliptic of the earth. vii. 98: - its obliquity, whence. vii. 104.

EDGE-HILL-battle of. vi. 315.

EDICT—decrees and edicts of princes, why believed to be laws. ii. 193.

EDWARD III - made the Statute of Provisors. to remedy what mischief. vi. 111, 113.

things, are the faculties and powers of bodies. i. 5.

knowledge of effects, how gotten by the knowledge of their generation. i. 6. when we are said to know any effect, i.

the accident generated in the patient, is called the effect. i. 120:-is produced according to some accident affecting both the agent and the patient. i. 121.

where no effect, there no cause. i. 122. may be frustrated by a defect in either patient or agent. i. 122:—is produced in the same instant in which the cause is entire. i. 123, 128.

every effect is produced by a necessary cause. i. 123.

all effects that have been, or shall be produced, have their necessity in things antecedent. i. 123:-causation and production of effects consists in a certain continual progress. i. 123:-in which the first part must be cause, the last effect. i. 124:—like effects are produced by like agents and patients, at one time as at another. i. 125.

no effect whatsoever, to which something is not contributed by the several motions of all the several things in the world. i. 530-31:-no effect which the power of God cannot produce by many several ways. vii. 3, 88:—all are produced by motion. ibid.

EGERIA—the nymph. iii. 103. EGYPT—the Egyptian sorcerers worked miracles, though not so great as those of Moses. iii. 363:-thought to have deluded the spectators by a false show of things. iii. 611:-worshipped leeks and ognions. ibid :- thought by some to be the most ancient kingdom and nation in the world. vi. 278:—her priests. ibid. vii. 74:—their knowledge in astronomy, geometry, and arithmetic. vi. 282. vii. 74. why so little rain in Egypt. vii. 41, 42. είδος, είδωλον, ίδέα—i. 404. iii. 649.

είς-πιστεύω είς, words never used but in the writings of divines. iii. 54.

ἐκείνον, ἐκείνινον-how used by Aristotle. i. 118.

ELDER—the seventy elders. iii. 66, 386, 421. is, in the New Testament, the name of an office. iii. 526:-were presidents of the assemblies in the absence of the apostles. iii. 528:-were in the apostles' time subordinate one to another. iv. 194.

ELEAZAR - and Joshua, distributed the land of promise amongst the Israelites. iii, 234:-assigned to the tribe of Levi no land. ibid .: - but the tenth of the

whole fruits. ibid.:-ruled Israel as God's lieutenant, after Moses. iii. 441; - on Aaron's death the sacerdotal kingdom descended to him. iii. 468. ii. 241.

ELECT—are such as God has determined should become his subjects. iii. 431: for them only are miracles wrought. ibid .: - are sometimes called the Church. iii. 459. ii. 276: - shall enjoy eternal life by grace. iii. 623:—shall have their earthly bodies suddenly changed, and made spiritual and immortal. iii. 625. shall be in the estate of Adam before sin committed. iii. 625:-are the only children of the resurrection. iii. 627:-are equal to the angels, and are the children of God. ibid. :- shall be not consumed, but refined, in the conflagration of the

world at the day of judgment. iii. 632. are not properly called a Church. ii. 276:
—are a future Church. ibid. 279:—shall triumph over the reprobate. ii. 276.

ELECTION—the liberty of election does not do away with the necessity of electing this or that particular thing. iv. 245:he that is led to prison by force, has election whether he will walk or be dragged. iv. 264.

ELIAS—the prophet. iii. 417: — he and Enoch immortal otherwise than by the resurrection. iii. 443:-his inspiration proved by what miracle. iv. 63.

ELIJAH—and Ahab. iv. 332. ELISHA—the prophet. iii. 417, 493.

ELIZABETH-totally dissolved the power of the pope. iii. 696:-cast out his ecclesiastics by her exorcisms. iii. 700:-the debate in the reign of Mary as to proceeding against her upon the statute of Henry viii for heresy. iv. 405:-on coming to the crown repealed all former laws concerning the punishment of heretics. ibid. :- her commission to the bishops, called the High Commission. ibid. ELOQUENCE—is power, because seeming

prudence. iii. 75:—seemeth wisdom both to themselves and others, iii. 89. with flattery, disposes to confidence in them that have it. iii. 89:-both joined

with military reputation, dispose men to

passion makes eloquent. iii. 248:—eloquence draws others into the same advice. ibid.

without powerful eloquence, the effect of reason little. iii. 701:—may stand very well together, iii. 702.

its nature, to exaggerate, or to make just seem unjust &c. ii. 137 :- takes its principles of reasoning from vulgar opinions. ibid :-- addresses itself to the passions. ii. 138:-its end not truth, but victory. ibid. 162.

wisdom separated from eloquence, by Sallust. ii. 161. iv. 209.

is twofold. ii. 161:—the various qualities and ends of each. ii. 162:—the eloquence fit to stir up sedition, what. ii. 162-3. folly and eloquence concur in the subversion of government, as the daughters of Pelias in the death of their father. ii. 164. iv. 212.

is but the power of persuasion. iv. 211: -its power in exciting the passions. iv. 212.

EMANCIPATION—is the same thing as manumission. ii. 119.

EMBRYO-in the womb, moveth its limbs with voluntary motion for avoiding pain &c. i. 407. EMPEDOCLES—a natural philosopher, reck-

oned a poet by whom. iv. 445.

EMPEROR—the Emperors were esteemed for sheep or wolves by the great doctors of the Church, at what time. iii. 375:were obliged, for keeping peace to regulate the election of the bishops. iii. 529. their epistles were laws. iii. 565.

deprived of their power by the popes. iii. 661:-suffered the encroachments of ecclesiastics upon their office to creep in for want of foresight. iii. 694 :- must be esteemed accessories to their own and the public damage. ibid.

EMPIRICUS-Sextus, uses the definitions of Euclid to the overthrow of geometry. vii. 184, 317.

EMPLOYMENT—is a sign of power. iii. 80. EMPSON and DUDLEY—were not favorites, but spunges, of Henry vII. vi. 120:well squeezed by his son. ibid. EMPTY—and full, what. i. 107.

EMPUSA-what. i. ep. ded .: - sent by Hecate, as a sign of approaching evil fortune, ibid :- the best exorcism against her, what. ibid.:—the metaphysical Empusa to be frighted away by letting in the light upon her. ibid.

the Empusa of Dr. Wallis. vii. 355. subject themselves to those that have them. iii. 89-90.

EMULATION—grief for the success of a competitor, if joined with endeavour to enforce our own abilities to equal or exceed him. iii. 47. iv. 45.

the emulation of who shall exceed in benefiting, the most noble and profitable contention of all. iii. 88.

END-the last reckoned of extremes, of which the first is the beginning. i. 98:by some called the final cause. i. 131.

from looking to the end proceeds all order and coherence in thought. i. 400. iii. 13. he that deserteth the means, deserteth

the end. iii. 323:—he that retains the end, retains the means ii. 106. to every end the means are determined

to every end the means are determined by nature or by God supernaturally. iii. 1577. the reason which commands the end,

commands the means necessary to the end. ii. 41. is the attaining of what pleases. iv. 32. near and remote. ii. 33:—the former as

compared with the latter, are means.ib.:—
the utmost end, in this world exists not.
ibid.

ENDEAVOUR—motion made in less space and time than can be given. i. 206:—made through the length of a point, and in a point of time. i. 206, 216, 333:—may be compared with another endeavour, and may be greater or less than it. i. 206.

of a body moved, which way it tendeth.
i. 215:—in motion by concourse, if one
of the forces cease, the endeavour is
changed in the line of the other forces.
i. 215:—in motion in a circle, caused by
a movent in a tangent and the retention

of the radius, the retention ceasing the endeavour will be in the tangent. i. 215-16.
all endeavour is propagated in infinitum.

i. 216, 341:—in an instant of time. i. 216:—in space whether empty or full. ibid.
is still the same, whether there be re-

is still the same, whether there be resistance or not. i. 333. to endeavour simply, is to go. i. 333.

endeavour and pressure, how they differ.
i. 333.
whatsoever endeavoureth, is moved, i

whatsoever endeavoureth, is moved. i. 342, 385, 389.

endeavour infinitely propagated, though not apparent to the sense, is apparent as the cause of some mutation. i. 342.

the first endeavour in animal motion, called appetite and aversion, when. i. 407. iii. 39.

is the small beginning of motion in man's body, before it appears in visible action. iii. 39.

is what. vii. 87.

Endon—the woman of. iii. 414:—foretold Saul his death. ibid. 426:—not therefore a prophetess. iii. 414:—but her imposture guided by God to be the means of Saul's discomfiture. ibid.

ENEMY—a man is in the power of the enemy, when his person or means of liv-

ing are so. iii. 288, 208:—obedience to the enemy, then no crime. ibid. ibid. a declared enemy is not the subject of punishment. iii. 300. the *Enemy* hath been here in the night of our ignorance, and sown the tares of

spiritual ignorance. iii. 605.

ENERGUMENI—a name for madmen, that is, moved or agitated with spirits. iii. 65.

ENGAGEMENT—enacted by the Rump. vi.

NGACEMENT—enacted by the Kump. vi. 369:—abrogated by Cromwell's parliament. vi. 391:—restored by the Rump on its first restoration. vi. 408:—made void again by the Long Parliament. vi. 416.

ENGLAND—few now in England, that do not see that the rights of sovereignty are inseparable. iii. 168.

the monarch had the sovereignty from a descent of 600 years. iii. 173:—yet not considered as the representative. ibid. and Scotland, the union of attempted by

James I. iii. 184:—might have prevented the civil war. ibid. it was at one time lawful in England, for a man by force to dispossess such as wrongfully possessed his land. iii. 206:

—that right taken away by act of parliament ibid. the land of, held of William the Conqueror, iii. 234.

the late troubles in England, arose from an imitation of the Low Countries. iii. 314.

the civil sovereigns of, recovered their rights on the Churches resigning universal power to the pope. iii. 690:—its Church government præter-political. iii. 696:—the dissolution thereof. ibid.

a man's land may be transferred to another by the three estates, without his crime, and without pretence of public benefit. iv. 165:—such has been done. ibid.

was very lately an anarchy, and dissolute multitude of men. iv. 287. many times invaded by the Saxons. vi. 159:—had at one time many kings and

many parliaments. ibid.
the Lord and gentry more affected to
monarchy than to popular government.
vi. 205:—but not so as to endure absolute monarchy. ibid.:—desire a king,
lords, and commons. ibid.:—the idea
general in the whole nation, that the government was a mixed not an absolute

monarchy. vi. 306, 309, 319. claims the dominion of the Sea. vi. 383. the name of Englishman a name of represent amongst the Normans in the time of the Conqueror. vi. 9.

ENOCH—and Elias, the only two men immortal otherwise than by the resurrection. iii. 443:—his translation peculiar to them that please God. iii. 623.

Enthusiasm—the supposed possession of madmen with a divine spirit. iii. 102.

ENTITY—essence, essentiality, entitative, &c., insignificant words, from what fountain sprung. i. 34. iii. 19, 674, 675:—not heard of amongst nations that do not copulate their names by the word is. ib. ib.

ENVY—grief for the success of a competitor, joined with endeavour to supplant or hinder him. iii. 47:—joined with pleasure in imagining ill fortune befalling him. iv. 45.

ἐφάρμοσις, ἐφαρμογή—how used by Euclid.
_ vii. 192, 196-7.

EPHESIAN-Diana. iii. 225.

EPHESUS-Council of. iv. 400. vi. 176.

EPICURUS—his atoms. i. 416:—his arguments for a vacuum as delivered by Lucretius. ibid.:—allows neither to the world nor to motion any beginning at all. i. 417:—supposes atoms to be indivisible. i. 419:—and yet to have small superficies. ibid.:—the disputes of the Epicureans about fate and contingency. iv. 182:—he and his followers. iv. 387-8. vi. 98.

EPILEPSY—the disease of, what. iii. 317:
—supposed by the Jews to be one kind
of possession by spirits. ibid.:—resembles the possession of the body politic
by the spiritual power. ibid.

ἐπίσκοπος—an overseer, particularly a pastor or shepherd. iii. 526.

EQUALITY—and inequality, the same accident, under another name, with the magnitude of the thing compared. i. 135.

no definition of, in Euclid. i. 272. vii. 197:
—the definition necessary in geometry.

vii. 197.
of equal distribution, the best sign that
every man is contented with his share.
iii. 11:—from equality of ability, arises
equality of hope in attaining our ends.

the acknowledgement of equality, the eighth law of nature. ii. 39:—the ninth. iii. 141. iv. 103.

they are equal, that can do equal things Equivocal—in manifest equivocation, no against each other. ii. 7. Equivocal—in manifest equivocation, no danger. i. 62:—sometimes may deceive,

equal quantities, what. vii. 197:—all things that are said to be equal, are said to be so from the equality of bodies. vii. 226:—no subject of equality but body. vii. 227.

EQUATION—the finding out of the equality between known and unknown things. i. 90:—what necessary to such finding out. ibid.:—is best done by him that has the best natural wit, ibid.

EQUILIBRIUM—if two weights and their distances from the centre of the scale, be in reciprocal proportion, they will be in equilibrium. i. 355:—and if in equilibrium, the weights and their distances, will be in reciprocal proportion. ibid.

Equinox—cause of the precession of. i.440-43. vii. 102-4:—why so called. i. 443:—is said by Copernicus and others, to be a degree in 100 years. vii. 103.

EQUIPONDERATION—what. i. 351:—plane of, what. ibid.:—diameter of, what. i. 352:—centre of. ibid.

532.—centre of the two bodies being in equilibrium, if weight be added to one, equiponderation ceases. i.352:—no two planes of equiponderation are parallel, ibid.:—the centre of equiponderation is every plane thereof. i. 353. if two weights and their distances from the centre, be in reciprocal proportion, they will be equiponderant. i. 355:—and if they be in equilibrium, the weights and distances will be in reciprocal proportion. ibid.

the centre of equiponderation of a figure deficient according to commensurable proportions of the altitude and base diminished, divides the axis in what proportion. i. 359:—the centre of equiponderation of various deficient figures, how to be found. i. 362-3;—the diameter of equiponderation of the complement of half of certain deficient figures, how it divides the axis. i. 363:—the diameter of equiponderation, how to be found. i. 364—the centre of equiponderation of the half of certain curvilineal figures, where to be found. i. 365:—the centre of equiponderation of a solid sector, is in the axis divided in what proportion. i. 371:—of a hemisphere, where it is. i. 373.

EQUITY—actions proceeding from equity, joined with loss, why honourable. ii. 80:
—the want of equity, dishonourable. ib. is a law of nature. iii. 138. iv. 104:—the eleventh law. iii. 142:—the tenth. ii. 40. is the habit of allowing equality. iv. 110. a court of justice and a court of equity, their difference. vi. 25.

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FILOU-used by the common people of FLETA-wrote in the time of Edward II. France as we use the word felon. vi. 81: -signifieth what. ibid.

FINCH—Chancellor, his flight, vi. 270.

FIRE—warms, not because it is body, but FLEXION—supposes mutation in respect of because it is hot. i. 121.

how generated from the sun. i. 450.

is said to be generated, when a body by the motion of its parts both heats and shines at once. i. 451:—is not a body distinct from matter combustible, but the matter itself when it shineth and heateth. ibid. :-cause of the shining and heating in body, is the cause of the generation of fire, ibid.

how generated by the collision of two flints. i. 453.

generates an endeavour to simple motion, how. i. 455.

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that see it. iii. 93. one of the gods of the Gentiles. iii. 99.

is the only *lucid* body here on earth. iv. 6:—worketh by motion equally every way. ibid .: being enclosed, is extinguished. ibid.:—works by dilatation and contraction alternately. ibid.:—produces thereby motion in the brain, how. iv.6-7. is what. vii. 119:—is not flame. ibid.:-how generated by friction. vii. 124.

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FITZHERBERT-De Natura Brevium. vi. 39. FITNESS—the particular power or ability for that whereof a man is said to be worthy. iii. 84.

FLAME—is greater or less of matter compounded of hard little bodies, as they fly out in greater or less quantities. i. 454 -why wood and other things flame with a manifest mixture of wind. ibid.

is nothing but an aggregate of shining particles. i. 455. vii. 30, 119:—the cause of, what. ibid. vii. 29-30.

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FLATTERY—is seeming kindness. iii. 89.

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FLEETWOOD-vi. 402, 403:-made lieutenant-general, vi. 408.

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FLUID—what bodies so called. i. 334, 425: -conceived by some to consist of small grains of hard matter. i. 417:-may be conceived to be of its own nature as homogeneous as either an atom, or as vacuum itself. ibid.

divides itself into parts perpetually fluid. i. 426.

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fluid bodies are made cold by the pressure of the air. i. 472, 522:-no fluid body has any gravity in its own element. vii. 13.

FLUX and REFLUX—See Tides, SEA.

Foor-a natural fool may nod to the strokes of the clock, but can never know what hour it strikes. iii. 22.

fools value words by the authority of an Aristotle, or of any doctor if but a man. iii. 25.

hath said, there is no such thing as justice, iii. 132:—hath said in his heart, there is no God. ibid. iv. 293.

over natural fools no law. iii. 257 :- incapable of just and unjust. ibid.

Force—cannot be said to have quantity, otherwise than by motion and solid. i. 26. is velocity of motion computed in every part of the magnitude moved. i. 115:is impetus or quickness of motion, multiplied either into itself, or into the magnitude of the movent. i. 212.

FORGIVENESS—is the restitution of liberty. iii. 126.

Form—of a body, its essence, inasmuch as generated. i. 117:-by production or perishing of accident, the subject is said to be changed, of form, to be generated or destroyed, i. 118.

is power, as recommending to the favour of women and strangers. iii. 75. iv. 38. matter, body, and form. iv. 309.

FORTITUDE—magnanimity in danger of death or wounds. iii. 44. the cause, and not the degree of daring, makes fortitude. iii. 147. ii. 49.

is the faculty of resisting those dangers which are more hardly declined than overcome. ii. 49:-is a precept of reason. ibid.

FORTUNE-good, if lasting, why honourable. iii. 79. iv. 89;—ill-fortune and losses, dishonourable, ibid, ibid.

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sessed. ibid.:—or in the stars at their nativity. ibid .: - or in thumomancy. ibid .:or in necromancy. ibid .: - or in augury. ibid.:—or in haruspicina. ibid.:—or in dreams, or in the chattering of birds. ibid.:—or in metoposcopy or palmistry. ibid.:—or in omina, portenta, and ostenta.

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controversy amongst other than Christians. iv. 182. he is free to do a thing, that may do or forbear as he has the will. iv. 240, 275. free from compulsion and free from necessitation, how to be distinguished. iv.

261-2. free agent, the ordinary definition of, nonsense. iv. 275.

free-will, not mentioned amongst ancient philosophers, nor the early Christians. v. 1:—a doctrine introduced by the Church of Rome. ibid.:—cast out by Luther and Calvin, but introduced again by Arminius. v. 1-2:-became in some part the cause of the following troubles.

a free agent, he that has not yet made an end of deliberating, v. 352.

the controversy between the episcopalians and presbyterians about free-will. vi. 241.

Freeze—see Ice, Snow, Water.

FRENCHMAN-a name that formerly comprehended all foreigners, especially the Normans. vi. 84.

FRIAR—monks and friars, why exempt from the tributes and tribunals of the state. iii. 609:-their numbers in many places enough to furnish an army for the Church militant to fight against their princes. iii. 610:-are bound by vow of simple obedience to their superiors. iii. 681.

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Frigus—the Latin word, whence. vii. 126. FRITH-of Forth, now become the bound betwixt the two nations. vi. 374.

Frugality—in poor men, a virtue. iii. 89: -maketh a man unapt to achieve such actions as require the strength of many men at once. ibid.

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FUTURE—the word future, signifies the knitting together in the mind of things past with those present. i. 17:—has no being in nature, is a fiction of the mind only. iii. 15.

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GABRIEL-the angel. iii. 392 :- was but a supernatural phantasm. ibid. :-his foretelling of our Saviour. iii. 401.

GALILEO—the first that opened to us the gate of natural philosophy universal i. epis. dedic. his hypothesis of the revolution of the

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GEESE-in the Capitol. iii. dedic.

GEHENNA—the word now usually translated Hell. iii. 448. iii. 615.

GENERATION—the ways by which the same thing may be generated, are many. i. 312.

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GENIX—of the ancients. iv. 63.

GENOA-has no perceptible tide. vii. 14. GENTILES—their religion arose from the ignorance of how to distinguish dreams from sense. iii. 9:-worshipped diseases and health, virtues and vices, as demons. iii. 66:—of their gods it is truly said, that they were created by human fear.

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GENTILISM—old empty bottles of Gentilism filled up with the new wine of Christianity, that will not fail in time to break them. iii. 663: - the Church is not yet sufficiently purged from Gentilism. ii. 318.

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LENGTH—the space passed through by a body considered as without magnitude. i. 111:-whether distance is length, vii, 215. LENTHALL-William, speaker of the Long Parliament. vi. 407.

LEO-Pope. iii. 571, 572, 583.

LEPROUS—the treatment of, by the law of Moses. iii. 483, 502. ii. 288:—the pro-bable origin of baptism. iii. 483. ii. 288. ληστρική—the mode of life anciently so called. ii. 64:—the custom of abstaining from instruments of husbandry, and beasts of the plough. ibid.

LETHARGY—of ease, what disease in a com-monwealth. iii. 321.

LETTERS—in reading, one letter only seen at one time. i. 395.

the invention of printing no great matter compared with that of letters. iii. 18:the inventor of letters, unknown, ibid.:—the invention profitable, and difficult. ibid .: -- how made. ibid.

without letters, a man cannot become excellently wise or excellently foolish. iii. 25.

no letters, in the war of every man against every man. iii. 113.

LEVELLERS—who so called, and why. vi. 365:—the levellers in the army refuse to go to Ireland, and are fallen upon and reduced by Cromwell. vi. 366.

EVI—the tribe of, had no lot in the land of promise. iii. 234, 533, 608:—but a tenth of the whole fruits. ibid. ibid.: the part God had reserved to himself. iii. 533, 608.

were a holy tribe amongst the Israelites.

iii. 405.

the Jews if they had an idol in their chapel, but a Levite for chaplain, made account that they worshipped the God of Israel. iii. 473.

the Levitical law, delivered to the people by Moses. iii, 515. iv. 193:-made law by him. ibid.

they only capable of the priesthood. iii. 532. vi. 279:—the priests had a tenth of the tenth assigned to the tribe. iii. 533: —called *clergy*, why. ibid. their consecration by imposition of hands. iii. 543:-slew 3000 of them that worshipped the Golden Calf. iii. 708.

LEVIATHAN-beset with those that contend on one side for too great liberty, and on the other for too great authority. iii. dedic.:—an artificial imitation of man. iii. introd.:—its soul, sovereignty. ibid.: -its joints, nerves &c., what. ibid.:—its

matter and artificer, man. ibid. the great LEVIATHAN, his generation. iii. 158:—a mortal god. ibid.:—his power, how great. ibid.:—in him is the essence of the commonwealth, ibid.

is the king of the proud. iii. 307:-mortal and subject to decay. ibid :- there is that in heaven, though not on earth, that he should stand in fear of. ibid. the principles set forth in the LEVIA-

THAN, such as would render a commonwealth, except by external violence, everlasting. iii. 325:—are all warranted by Scripture. ib.:-their difference from the practice of the greatest part of the world. iii. 357:—of the western parts especially. ibid.:-should by the exercise of entire sovereignty be publicly taught and converted into practice. iii. 358:—the principles true and proper, and the ratiocination solid. iii. 710:—the part treating of a Christian commonwealth contains some new doctrines, which it were unlawful to divulge if the contrary were already determined. iii. 711:-but tend manifestly to peace and loyalty. ibid :- and are offered to the consideration of those that are yet in deliberation. ibid.:—the matters in question are not of fact, but of right. iii. 712:—nothing in the LEVIATHAN contrary to the word of God, or good manners, or to the public tranquillity. iii. 713:—may profitably be taught in the Universities. ibid. iv. 438: —its only design is to set before men's eyes the mutual relation between protection and obedience. iii. 713:-not born under a good constellation, as having an angry aspect from the dissolvers of an old government, and seeing but the backs of them that erect the new. iii. 714:—will not be condemned by the public judge of doctrine. ibid.

converted into Latin, and printed beyond seas. iv. 317:-with what alterations. ib. was written in the time of the Rump, and with what intent. iv. 407:-accused in parliament of heresy by both bishops and presbyterians. ibid.:—came forth in 1650. iv. 420:—the words in the Review, when it is that a man has liberty to submit &c., were put in for what purpose. iv. 423-4. was written under what circumstances,

and with what feelings and design. vii. 5:-the Apology for it. vii. 4-6. in the passage, philosophy hath no other-wise place there, than as a hand-maid to the Roman religion (p. 670), the word hath put by mistake for had vii. 347.

LEVITY—mobility of spirits, but in excess. iv. 56:—its effects ibid.:—proceeds from curiosity, but with too much indifference. ibid.

LEX and Jus-see Jus.

LIBERALITY-magnanimity in the use of riches. iii. 44:-why honourable. iii. 79: —the cause, and not the quantity of the gift, makes liberality. iii. 147. ii. 49. LIBERI — signifies children. iv. 158: - also

freemen, why. ibid.

LIBERIUS—bishop of Rome. iv. 402.
LIBERTY—free from necessity, not to be found in the will of either man or beast. i. 409:—the power of doing what is willed, belongs equally to man and beast.

in its proper signification, the absence of external impediments. iii. 116. iv. 275. v. 352:—the absence of external impediments of motion. iii. 196. ii. 120. iv. 273: -may be applied to creatures irrational and inanimate. iii. 196, v. 48, 403:-the difference between the want of *liberty*, and the want of *power*. iii. 196. iv. 274. is consistent with fear, how. iii. 197:with necessity, how. ibid.:—the liberty of man without the necessity of his will, would be a contradiction to the omnipotence and liberty of God. iii. 198. the liberty men clamour for, is a liberty whereby all other men would be masters

of their lives. iii. 199. ii. 135. the liberty so honourably mentioned in the Greek and Roman histories, is not the liberty of particular men, but of the commonwealth. iii. 201:—men mistake that liberty for their private inheritance and birth-right, which is the right of the public only. iii. 202. the true liberty of a subject, wherein it

lies. iii. 203. ii. 178, 180, iv. 158, 215. no man has liberty to resist the sword of the commonwealth in defence of another, guilty or innocent. iii. 205.

many men together, that have committed a capital crime, have liberty to unite and defend themselves against the sovereign power. iii. 206.

private men have liberty to believe or not, in his heart, any act to be a miracle. iii. 436:-but not to confess the same publicly. iii. 437.

is commonly esteemed to be the doing of all things according to our own fancies, with impunity. ii. 120.

water enclosed in a vessel, is not at liberty. ii. 120 :- the vessel being broken, is made free ibid. :—a man has more liberty in a large, than in a small room. ibid.:—all subjects and servants are free, that are not fettered. ibid.

all liberty other than that of a subject, is exemption from the laws, and proper

to the sovereign. ii. 121.

liberty written on the gates of any city whatsoever, means liberty of the city, not of the subjects. ii. 134:—the liberty demanded by private men, is not liberty, but dominion. ii. 135. iv. 202.

a great part of harmless liberty, that there be no punishments not foreseen and looked for. ii. 179.

blameless liberty, that which is not against reason. iv. 83.

the loss of liberty in a subject, consists in what, iv. 163:-is no inconvenience. ibid :- liberty appears in the likeness of rule and government over others. iv. 164. in a commonwealth is nothing but government and rule. iv. 202,

wealth and liberty, the commodities of life. iv. 215.

the dependence of the actions on the will, is that which is properly and truly called liberty, v. 102.

by taking away liberty, is not taken away the nature and formal reason of sin. v. 228.

Life—the original of, is in the heart. i. 406. is but a motion of limbs. iii. introd.:the beginning in some principal part within, ibid.

is but motion. iii. 51 :--cannot be without desire and fear, any more than without sense, ibid.

God blew into man the breath of life, how to be understood. iii. 394.

eternal life, a greater reward than the life present. iii. 437:--was lost by Adam's forfeiture, to be recovered again by him that should cancel that forfeiture. iii. 438, 499, 622 :—the place wherein men shall enjoy eternal life, seems to be on earth. iii. 439.

the comparison between the eternal life lost by Adam and that recovered by our Saviour, wherein it holdeth. iii. 440-41: -reckons from the absolution, not the resurrection of the elect in Christ, iii. 441:-is bestowed upon the faithful by the mere grace of God. iii. 442, 615.

the names of the Patriarchs and other men written in the Book of Life. iii. 442. the soul and life, in Scripture, signify the same thing. iii. 443.

eternal life nowhere promised to the reprobate. iii. 450:-error from misinterpreting the words eternal life, everlasting death. iii. 613.

eternal life not essential to human nature, but consequent to the virtue of the tree of life, iii. 614 :- is restored by Christ's passion to the faithful, and to them only.

the lives of all sorts of men valued in money, and the value set down in the

written laws, when, vi. 83.
LIGHT—placed by some in the predicament of qualities, by others in that of bodies. i. 28.

the phantasms of, have deceived many. i. 75:-aggregate of accidents that make up the cause of light. i. 77-9.

light nothing but alteration of vital motion, made by the impression upon it of motion continued from the object. i. 79.

vii. 27.

is the proper phantasm of sight. i. 404: is the phantasm of a lucid body. ibid... 448. vii. 27:-light and colour are phantasms of the sentient, not accidents of the object. i. 404:--this whence manifest ib. the cause of heat in light. i. 448-50:--a phantasm of lucid and hot generated by vehement simple motion. i, 452.

distinction of, into first, second &c. i. 459: -first light, how it makes redness. i.461: -how yellowness. ibid.:-second light, how it makes greenness. ibid.:-how

purple. i. 462. different bodies reflect more or fewer beams of light to the eye according to the position of the particles of their superficies. i. 465.

sound and light, the difference in their generation. i. 497:—the generation of light removes no parts of the medium from their places, ibid.:—light is not encreased or diminished by a favourable or contrary wind. ibid :—the pressure of

the medium is perpetual, ibid. is sense, as to the eye, iii. 2:— pressing the eye, produceth the fancy of light, ib.

the children of light, who. iii. 603. men deprived from their nativity of the light of the bodily eye, have no idea of light. iii. 604 :- can conceive no greater light than that at some time perceived by sense, ibid.

the image of light, how to be produced by

motion derived from lucid bodies. iv. 6: is the rebound of the motion in the brain. iv. 7:—and supposed not to be within the brain, why. ibid,:—where no light, no sight. ibid. is the most glorious of all colours. iv. 36: -is made by equal operation of the object. ibid. problems of heat and light. vii. 25-32:—
is not the effect of heat. vii. 26:—all shining bodies have in their parts simple

circular motion. vii. 28:—the light of the

sun, how it burns by refraction or reflection. vii. 30-31. how it is refracted. vii. 54-6.

LIGHTNING-why it happens in the hottest time of the year. i. 456:-in very clear evenings. vii. 50. the cause of, air pent in ascending and

descending clouds. i. 480. vii. 49-50:of particles of earth left in the clouds. vii. 127:—kills men with cold. ibid.: its extraordinary swiftness consists in what. ibid.

LIKE—are bodies differing in magnitude only. i. 133, 201.

like figures, what. i. 202; -- whether any figure be or be not like to any proposed figure, how to be known. ibid.

likeness or unlikeness, or what they serve for and how, all that is to be observed in the things thought on, in the succession of men's thoughts. iii. 57.

LILLY-the prophet in the time of the Long Parliament. vi. 398.

LINE—what it is. i. 70:—how made. i. 70, 71:—is the way of a body, considered to be without magnitude. i. 111. vii. 213. lines, superficies, and solids, are exposed by motion. i. 140:—by apposition. ibid.: -lines and superficies by section. ibid. a straight line, its definition and properties. i. 176-9:-the shortest line between two points, what. i. 176:—the magnitude of a line, how computed. i. 176-7. a crooked line, the definition of. i. 177: -of a straight and curved line having the same extreme points, the curved is longer than the straight line. i. 177:—of curved lines having the same extreme points, the outermost of the two is the longest line. i. 178:—a straight and a curved line cannot coincide. ibid .: - between two given points, there can be but one straight line. ibid .: - two straight lines cannot include a superficies. ibid. a straight line is all of it in the same Logistica—the art of, what. i. 89-90:plane. i. 179, 182.

of curved lines many kinds. i. 180:congruous and incongruous. ibid.

no curved line so small, but there may be a less straight line. i. 186. lines *perpendicular*, what. i. 187.

how a straight line is bent into a circle.

of any two lines whatsoever it may be said, either that they are parallel, or that they meet, or that they touch one another, or that they are asymptotes. i. 199.

no man has hitherto compared any curve with a straight line, though attempted by the geometricians of all ages. i. 272: the probable cause why. ibid.

congruity of no use as a mark of equality, in comparing straight with curved lines.
i. 272:—disputed by the ancients, whether there could be any equality between a straight and a curved line. i. 273: -the opinion of a late writer, that since the fall of Adam without divine grace it is not to be found. ibid. vii. 320:-that writer, who. vii. 320.

the doctrine of lines and figures not disputed, as a thing that crosses no man's ambition, profit, or lust. iii. 91.

a curved line that has parts not curved, is that line which with a straight line makes a rectilineal triangle. vii. 251.

LIPSIUS-his definition of Fate. v. 245:-. was cautelous, why. ibid.

LITTLETON-his book of Tenures. vi. 3. LIVY-those that believe not that the gods once made a cow speak, distrust not the gods, but Livy. iii. 55.

LOADSTONE—see MAGNET.

Logarithms—upon what foundation built. i. 175.

Logic-the writers of logic, how they have endeavoured to digest the names of all kinds of things into certain scales or degrees. i. 25:--called predicaments and categories. ibid.

whence it is that logicians say, the premises are the cause of the conclusion, i.

true logic sooner learnt by the study of mathematics, than by reading the rules of logicians. i. 54-5.

adds and subtracts names, syllogisms, and propositions. iii. 30.

few men but have so much logic as thereby to discern whether a conclusion is well or ill concluded. iv. 24.

an induction, with a numeration of all the particulars, not sufficient to infer a universal conclusion. vii. 308.

not to be practised or understood, but by those well versed in geometry. i. 90: is not distinct from geometry. ibid .:- its parts three, ibid.:-comprehends both analysis and synthesis. i. 310.

λογίζεσθαι-to put into account, or consider. i. 5.

λογομαχία—the controversy of logicians about the fourth figure of the syllogism.

λόγος—the Greek word for both speech and reason. iii. 25, 407:—λόγος θεοῦ and theologia, all one. iii. 407.

God, ast he author of the laws of nature, called by St. John Adyoc. iv. 112

LOLLARDS—the first law in England against heretics, made against the Lollards. iv. 403. vi. 104:-the statute declaring that it was their intent to subvert the Christian faith. iv. 404. LONDON — the city of, and other great

towns, why inclined to change in the Civil War. vi. 168:—petitions the king for a guard to the parliament, and to put the Tower into trusty hands. vi. 284. has a great belly, but no palate, nor taste of right and wrong. vi. 292. the London apprentices, afraid of swords, but not of bullets. vi. 306:—rise against

the parliament, but are quelled. vi. 348:
—the mayor put out of his office, fined, and imprisoned for refusing to proclaim the abolition of royalty. vi. 364: -- the city refuses all supplies to the Rump. vi. 415: - Monk's entry. ibid.

LONGITUDE—the book called The Longitude Found. vii. 159-68.

LORD—the burthen of the Lord, was not possession, but command. iii. 67. the House of Lords. iii. 230:-have for judges in all capital crimes none but lords. ibid.:—were judges. iii. 268:—the privileges of the House of Lords inconsistent with the rights of sovereignty. iii. 340:-retained only by favour of the sovereign. ibid.:—the lords spiritual and temporal. vi. 159-60:—its origin. vi. 160: the origin of their right to be of the king's great council. vi. 259-60:-to be of the highest court of justice. vi. 260:join with the Commons in the petition for the militia, but through fear.vi.286: are treated by the Commons as a cypher. ibid :- refuse to consent to the vote of

vi. 353. Lor-the determining the right to certain things by lot, one of the laws of nature. iii. 142. ii. 41. iv. 105: - two sorts of, arbitrary and natural, ibid. ibid. ibid.: natural, is primogeniture and first seizure. ibid. ibid. ii. 124. iv. 105.

the Commons, that it is treason in the

king to levy war against the parliament.

the manner of God speaking by lots. iii. in monarchy, the succession shall be by

lot, in what case. ii. 124. Lor-the angels that appeared to him. iii. 390, 416.

Love-men are said to love what they desire. iii. 40:-love and desire, how they differ. ibid.

the passion of love, love of one singularly with desire to be singularly beloved. iii. 44. iv. 48:-excessive love, with jealousy, becomes rage. iii. 62:—the madness of.

the reputation of love in the authors of religion, taken away by being detected

in private ends. iii. 106. is what. iv. 31:-the difference between love of sex, and love limited to some one

person. iv. 48:—of this latter the cause is not always beauty, or any quality in the beloved. ibid.:—the greater often fall in love with the meaner, but not the contrary. ibid.:-they generally fare better that trust to their person, than they that trust to their expressions and service, iv. 49:—and they that care less than they that care more. ibid.

Platonic love, what. iv. 49.

to love a thing, and to think it good, is all one. iv. 276.

OVE—a presbyterian minister, beheaded by the Rump for corresponding with the king. vi. 382:-his preaching during the treaty at Uxbridge, what. ibid.

Lucan—is a historian, rather than a poet. iv. 445.

Lucca-on the turrets of the city written at this day the word LIBERTAS. iii. 201: -no particular man more free there than in Constantinople. ibid.

LUCIAN—derider of the ancient philoso-

phers. i. ep. ded. LUCRETIUS—his exposition of the arguments of Epicurus concerning a vacuum. i. 416:—his first argument, that without a vacuum there could be no motion, what to be concluded from it. i. 417:—his second and third arguments. i. 418:—his fourth more repugnant to the opinion of Epicurus than of those that deny vacuum. i. 419.

is a natural philosopher rather than a poet. iv. 445.

Lust-natural lust, love of persons for pleasing the sense only. iii. 44:—is a delight of the mind as well as a sensual pleasure, how. iv. 47. engenders crime, how. iv. 47.

is a name used where the passion is con-

demned. iv. 48:—is a passion as natural as hunger. ibid.

LUTHER—and Calvin, cast out the doctrine of free-will. v.1-2:—his censures of school theology. v. 64:—his doctrine, how received by men of the greatest judgment at the time of the Reformation. vi. 186: -how in the reign of Edward v1. vi.188. LUXURY—love of persons for pleasing the sense only, acquired from rumination. iii. 44:—imagination of pleasure past. ib. LYCEUM—the walk of the temple of Pan,

Macedonius—his heresy, that the Holy Ghost was created. vi. 176.

wherein Aristotle taught. iii. 666.

Madness—to have passions for anything more strong and vehement than ordinary. iii. 62. iv. 57:—almost as many kinds of, as of the passions themselves, ibid :the passion that maketh madness, either vain-glory, or great dejection of mind. ibid. iv. 57.

the general name for all passions that produce strange and unusual behaviour. iii. 63 :- of the several kinds of madness, might be enrolled a legion. ibid.

in the folly of the opinion of being inspired, though not visible in any one man, yet when many conspire the madness of the multitude is visible enough iii. 63: -the madness of the multitude in destroying their protectors. ibid. to call himself God the Father, argument

enough of a man's madness. iii. 63-4. that madness is but too much appearing passion, may be gathered from the effects

of wine. iii. 64.

the opinions concerning the cause of madness, two, the passions, and demons.

the madness of the Grecian maidens, causing them to hang themselves. iii. 65: -how cured. ibid.

madness ascribed by the Grecians to the operation of the gods. iii. 65:-the opinion of the Romans the same as that of the Grecians. iii. 66:-and of the Jews also, ibid.

amongst the sorts of, to be reckoned insignificant speech. iii. 69.

madmen supposed by the Gentiles to be possessed with a divine spirit, iii. 102,383. over madmen no law. iii, 257 :-- incapable of just and unjust. ibid.

the madman that preached from a cart in Cheapside, that he was Christ. iv. 57. the madness of learned men. iv. 58: madness from vain fear, as of those that have fancied themselves brittle as glass &c. ibid .: - that of melancholy persons. iv. 59.

all foretellers of future contingencies, are madmen. vi. 398.

Magi-came to worship Jesus, as king of the Jews. iii. 591. vi. 277:of Persia, amongst the most ancient of philosophers. iii. 666, vi. 277.

MAGISTRATES—the joints of the great Leviathan. iii. introd.:-the divers customs of divers cities in the election of magistrates. iii. 528:-exercise their charges de jure divino mediato. iii. 567 :- the choice of, belongs to the sovereign. ii. 77-8:the name signifies not the sovereign, but his officers. iv. 428.

Magna Charta—made in the time of Henry III. vi. 81:-to be understood only by considering the customs of the Saxons and the law of nature. vi. 147:-the article that no man be distrained otherwise than by the law of the land, means what. vi. 210.

Magnanimity—contempt of little helps and hindrances. iii. 44:—a contempt of unjust or dishonest helps. iii. 60:-is honourable, why. iii. 79:-is a sign of power, iii. 80 :- is glory, but well grounded. iv. 52.

MAGNET-magnetic virtue a thing altogether unknown. i. 430: — whenever known, will be found to be a motion of a

body. ibid.

called Lapis Herculeus, why. i. 526:-its properties of attraction arise from some internal principle of motion peculiar to itself. ibid :- invisible, and of the smallest particles. i. 527:—the possible cause, reciprocal motion in a straight or in an elliptical line. i. 528.

its property of polarity. i. 528. vii. 57: -possible cause of, that the reciprocal motion of its parts has been in a line parallel to the axis of the earth ever since the generation of the stone. ibid .: - gets thereby a habit of being moved in a line perpendicular to the line of its reciprocal motion. ibid.

differs from iron no otherwise than as ore from metal. i. 528. vii. 57.

if rubbed against iron from pole to pole, the like poles of each will avoid each other. i. 529:—possible cause of. i.529-30. its virtue, how propagated through bodies of any degree of hardness. i. 530. if broken, both parts retain their virtue. vii. 49:—the axis of its motion is parallel to the axis of the ecliptic. vii. 57:—the axis of the like motion in the earth. ibid.: -the opinion of Dr. Gilbert, that the

earth is a great magnet. ibid.:-derives | MALUM-the distinction of malum culpæ its virtue, whence. vii. 58, 156:-some of its properties. ibid., 152:-imparts its virtue to iron, how. vii. 157:-the variation of, proceedeth from what accidents. vii. 158: called a terella, why. vii. 169.

MAGNIFICENCE-of houses, apparel, is honourable, why. iv. 39.

MAGNIFYING—the form of speech whereby men signify the power and greatness of anything. iii. 51.

its subject, power. iii. 349:-its effect, felicity. ibid.

is signified by words and actions, how. iii. 349.

MAGNITUDE—the extension of body. i.105: —by some called real space. ibid

magnitude not dependent upon our cogitation. i. 105:- the cause, not the effect of our imagination. ibid.:—an accident of body, not of mind. ibid.:—the magnitude of the same body, always the same.

is true extension, i. 105:-is taken by philosophers for absolute extension. i.113. the magnitude for which we give anything the name of body, can never be generated nor destroyed. i. 116.

motion and magnitude, the most common accidents of all body. i. 203:-are common both to sight and touch. i. 404.

if as much could be done by the hands as by the understanding, from any given magnitude a part might be taken less than any that can be assigned. i. 446 that which has magnitude is called by all the learned a body. iv. 393.

MAHOMET—pretended to have conference with the Holy Ghost. iii. 103. whether a Mahomedan subject of a Christian commonwealth, is bound on pain of death to refuse to be present at divine service in a Christian Church. iii. 494.

MAJESTY-crimina læsæ majestatis, how understood by the Latins. iii. 294:-naturally cleave to certain seditious opinions. ii. 158.

μακαρισμός—by the Greeks used to signify their opinion of a man's felicity. iii. 51:-no name for it in our tongue. ibid. signifies a public proclaiming of a man's happiness. ii. 211.

MALACHI—the prophet. iii. 373.

MALE-amongst children, the males succeed to monarchy before the females, being for the most part fitter for the administration of great affairs. ii. 124.

MALICE—like manufactures, increases by being vendible. iii. 338:-is the same with defect of reason, ii. pref.:-is a degree of rage, iv. 58.

and pænæ, what and whence, iv. 110.

Man-all men have one kind of soul. i, 8: -and the same faculties of mind, ibid.:the difference between them, caused by philosophy. ibid.

the appetites and passions of men such, that without coercive power they will always war on each other, i. 74.

how imitated by art in creating the great LEVIATHAN. iii. introd.:— is both the matter, and the artificer, thereof. ibid. the characters of his heart are blotted with dissembling, lying &c. iii. introd.: -legible only to the searcher of hearts. ibid .: - his designs discovered by his actions, sometimes. ibid .:-- to read mankind, harder than to learn any science. ibid.

man measures, not only other men, but all other things, by himself. iii. 4:thinks everything grows weary of motion, why. ibid.:—the motions made in him when he sees, dreams &c., do not cease on the removal of the movent. ib. prudence does not distinguish man from beast. iii. 16.

his mind has no other motion than sense, and thoughts, and trains of thoughts. iii. 16:—the faculties proper to man only, proceed from the invention of words and speech. ibid.:-so improved by the help of speech, as to distinguish him from all other living creatures. ibid. v. 186-7. for his rebellion, stricken by the hand of God with an oblivion of his former

language. iii. 19. excels all other animals in this, that he inquires after the consequences or effects of things. iii. 33, 13:—and in reducing by words such consequences to general rules, called theorems. iii. 33:-can reason in all things that can be added or subtracted ibid. no animal but man subject to absurdity.

iii. 33.

all men reason alike, and well, when they have good principles. iii. 35.

most men govern themselves in common life specially according to good or evil fortune, and the errors of one another. iii. 36:-know not what science is. ibid.: -they that have not made a beginning in science, are like children, wherein. ib. the constitution of his body, is continual mutation. iii. 40.

is distinguished from other animals by curiosity as well as reason. iii. 44:—admiration is proper to man, why. iii. 45. men differ not so much in prudence, as in fancy and judgment. iii. 60.

the common sort of, seldom speak insignificantly, and therefore by the schoolmen accounted idiots. iii. 69. his true value, that at which he is esteemed by others. iii. 76.

the voluntary actions and inclinations of all men, tend not to the procuring only, but also to the assuring of a contented life, iii. 85:—a general inclination of all mankind is a perpetual and restless desire of power after power, that ceases only in death. iii. 85-6. ii. 160:—the cause of which, that he cannot assure the power and means he has of living well, without the acquisition of more, iii.

men contend with the living, not with the dead. iii. 86:—ascribe to these more than due, that they may obscure the glory of the living. ibid. 712.

peculiar to his nature to inquire into the causes of events, more or less. iii. 94:—particularly of his own good and evil fortune. ibid.:—to think, on sight of anything that had a beginning, that it had a cause that determined its beginning, ibid.

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271:—are not laws. ii. 195. iv. 227.
PRYNNE—Burton and Bastwick, their release and triumphant return. vi. 244,250.
PSALMS—put in their present form after the return from Babylon. iii. 372.

they were. iii. 270:—resemble the reports of cases adjudged in England. iii.

PTOLEMY—Claudius, author of the Almegest. vii. 75.

PTOLOMEUS PHILADELPHUS—caused the translation of the Bible by the Septuagint. iii. 367, 374, 517.

PUBLIC—by it always meant either the person, or something belonging to the commonwealth. iii. 404.

Publican—a farmer and receiver of the revenue of the commonwealth. iii. 502-3:
—because paying taxes was hated and detested by the Jews, therefore publican

and sinner passed for the same thing. iii 503.

Publicola—in what sense understood for a worshipper of the people, iii, 349.

PULCHRUM ET TURPE—their signification nearly, but not quite the same as good and evil. iii. 41:—signify, that which by some apparent sign promiseth good or evil. ibid. iv. 32:—have no name precisely answering in English. iv. 32.

PUNISHMENT—that it regard only the future, the sixth law of nature. ii. 37, 179:
—the seventh. iii. 140.

is to be inflicted only for correction. ii. 37. iii. 140, 337.

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—that whereby a man is left in his former estate, not punishment ibid.:—evil inflicted for what has not been judged by public authority to be a transgression of the law, is not punishment. ibid.:—or inflicted by power usurped. ibid.:—or inflicted without intent or possibility of disposing to obey the laws. iii. 299:—nor evil, the natural consequence of certain actions. ibid.:—nor evil less than the benefit following the crime committed. ibid.:—nor evil inflicted beyond that determined by the law. ibid. ii. 180:—nor for a fact done before there be a law that forbids it. iii. 300:—nor inflicted upon the person of the commonwealth. ibid.:—nor upon a declared enemy. ibid.:—the punishments of the law, are for subjects, not for enemies. iii. 301.

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about the ruin of the commonwealth.

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a penalty, express or implied, is attached to every law. ii. 189:—where not expressed, is arbitrary. ibid.

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Purgatory—vales of. iii. 109: — never perhaps thought of by St. Paul. iii. 593.

—an argument for, drawn from a text of his. iii. 596: - the doctrine of, whence. iii. 616:—built by the Church of Rome, wherefore. ibid .:- by some other Churches of this later age demolished. ib. is founded on the doctrine of the natural immortality of the soul. iii. 627.

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neither the word, nor the thing purgatory, in any text of Scripture. iii. 631. the doctrine of hell and purgatory maintained by the Roman doctors by histories of apparitions and ghosts, and traditions called the unwritten word of God. iii. 686: -helps to enrich the clergy. iii. 693.

ii. 318.

PUSILLANIMITY—desire of things that conduce but little to our end. iii. 44. ii. 52: and fear of things that are but of little hindrance. ibid. 79. sometimes the cause of the folly of many and great digressions in discourse. iii. 58. craft a sign of pusillanimity. iii. 60. iv. 52. is dishonourable. iii. 79:—disposes to irresolution, and to lose the fittest opportunities of action. iii. 89.

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PYM-his cabal. iv. 417:-one of the five members. vi. 383.

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> QUALITY—the distinction of, in propositions, what. i. 35.

the causes of sensible qualities cannot be known, until we know the causes of sense. i. 72:—sensible qualities are in the object but so many several motions, pressing our organs diversly. iii. 2:and in us that are pressed, nothing but divers motions. ibid.

effects attributed by the schools to occult qualities. iii. 680.

QUAKERS-their party in the civil war. vi. 167:-one of the brood hatched by the presbyterians. vi. 338.

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RAGE-madness from excess of pride. iii. 62. iv. 58.

RAIN—a sign of a cloud gone before. i. 14:

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condensed, is when there is in the same matter less quantity than before, rarefied, when there is more. iii. 679. rarum and densum, what. vii. 115, 172, 224, 385.

RASHNESS--a rash action, not reasonably punishable unless voluntary. iv. 272.

RATIO—the Latin name for an account of money. iii. 25:-ratiocinatio, accounting. ibid .: - thence ratio became extended to the faculty of reckoning in all things.

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all sense is reaction, but everything that reacteth hath not sense. i. 393.

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iii. 664:—the natural plants of human reason are like the plants of corn and wine dispersed in the fields and woods, before men knew their virtues. iii. 665. reason and eloquence, may stand very well together. iii. 702:—without powerful eloquence, the effect of reason but little. iii. 701.

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REDEMPTION—is supposed by salvation. iii. 456:—our redemption by Christ was a satisfaction for sin, in what sense. iii. 457: is in Scripture called a sacrifice and oblation. ibid.: - but sometimes a price. ibid. our redemption wrought by Christ's sacrifice at his first coming. iii. 475.

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REGIOMONTANUS—takes what for the arc of a spherical angle. vii. 162.

REGNUM SACERDOTALE-the Latin translation of the Covenant of God with Moses. iii. 399.

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REIGN-to reign is properly to govern by commands, and by promise of rewards and threats of punishments. iii. 344.
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dreams from sense arose the greatest part of the Gentile religion. iii. 9.

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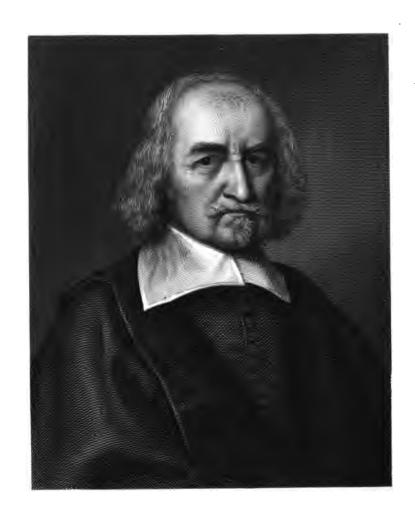


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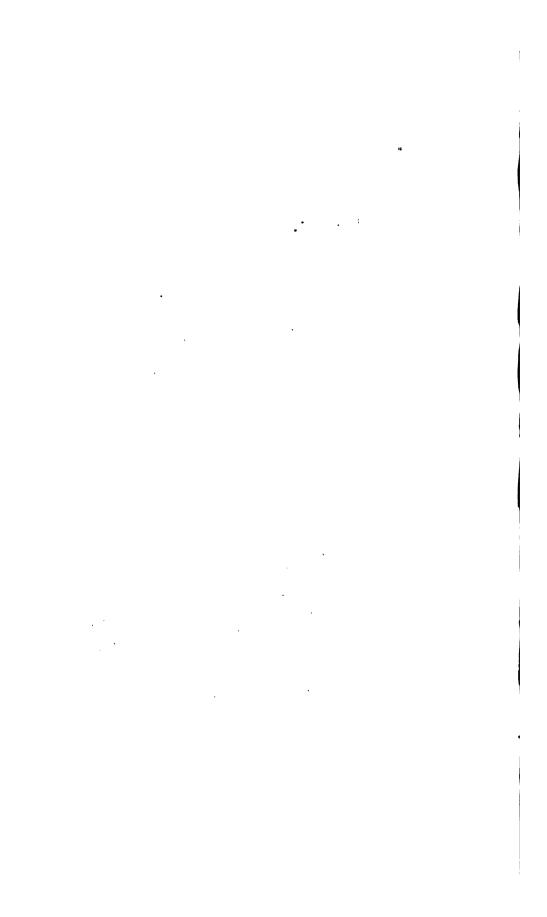


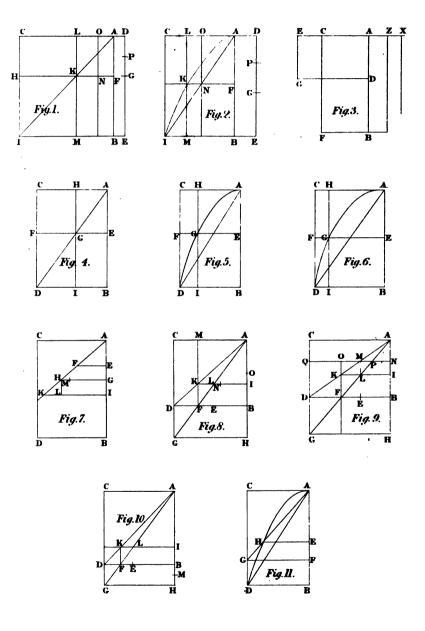
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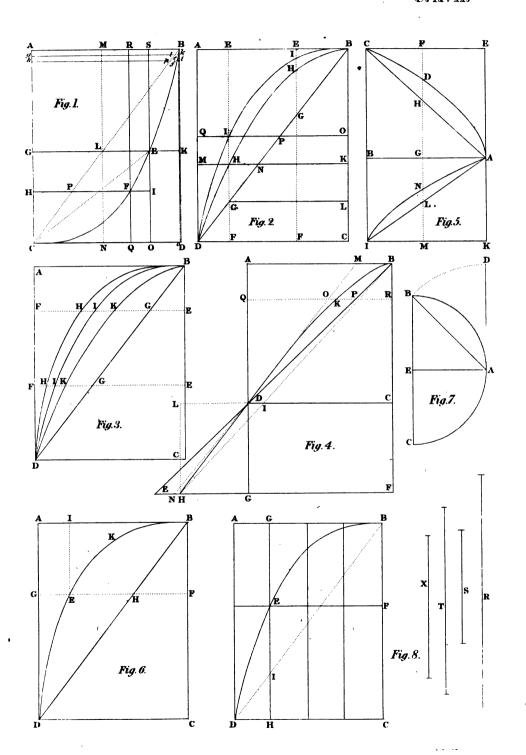
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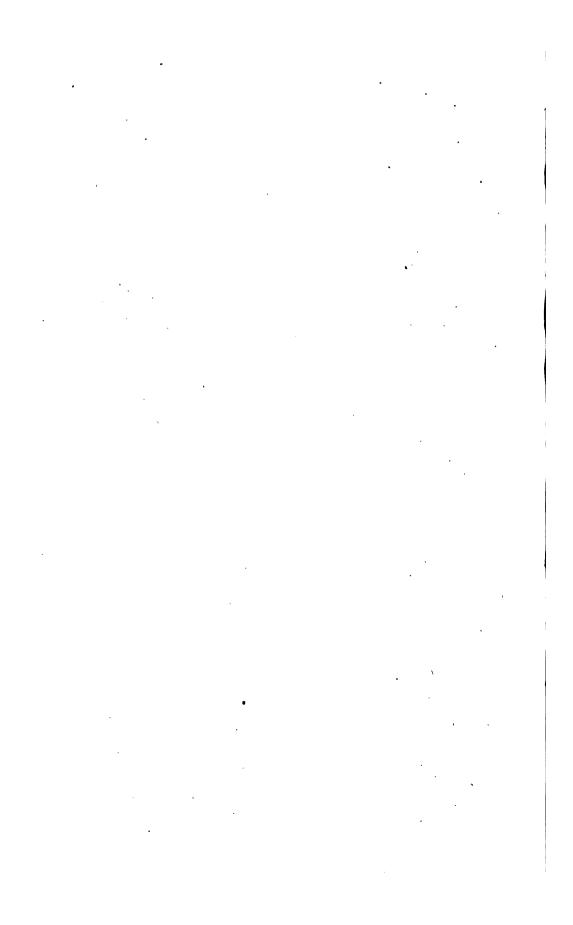
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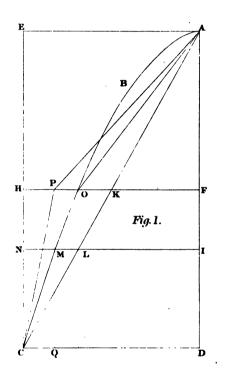


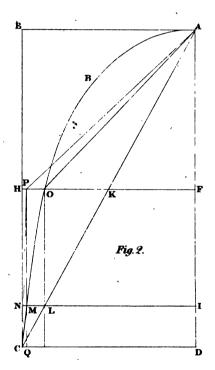


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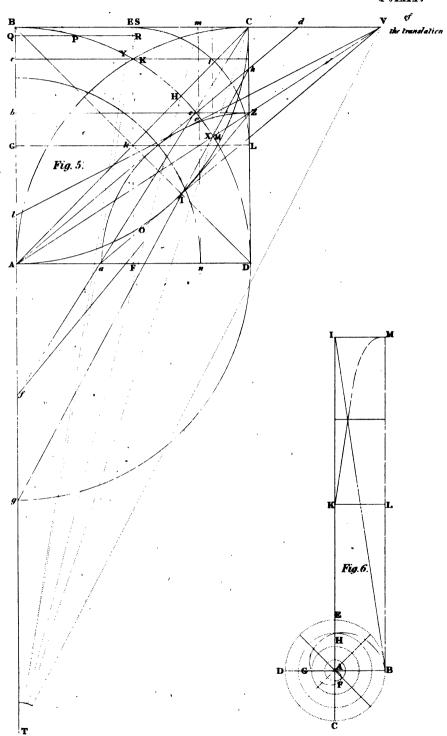








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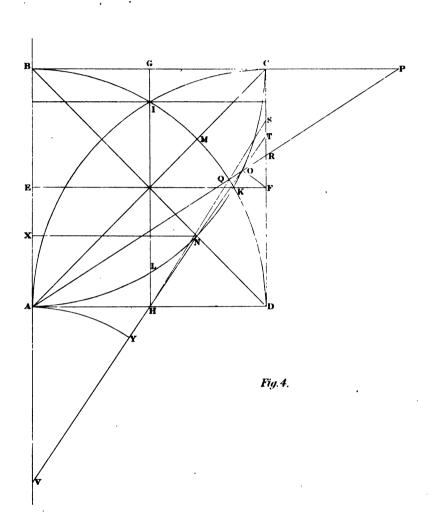


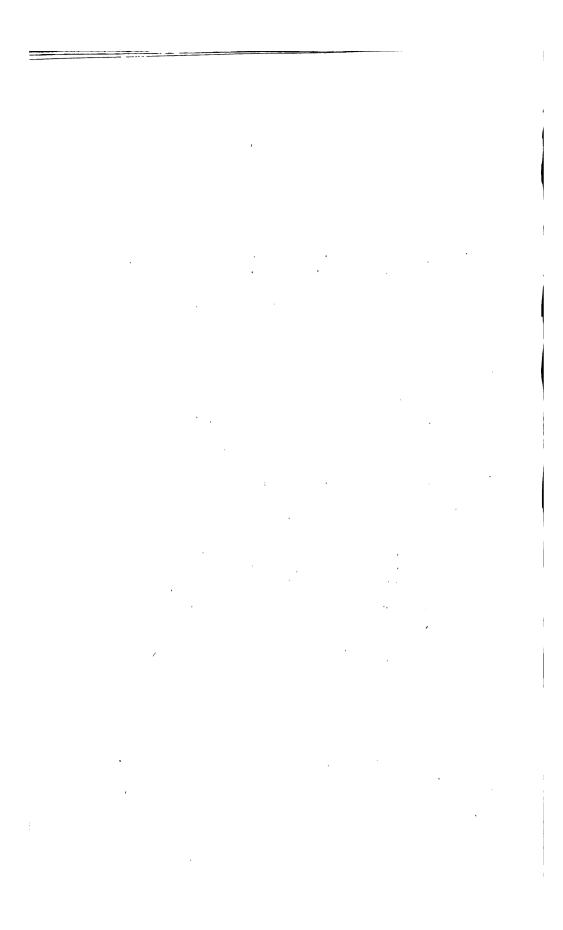
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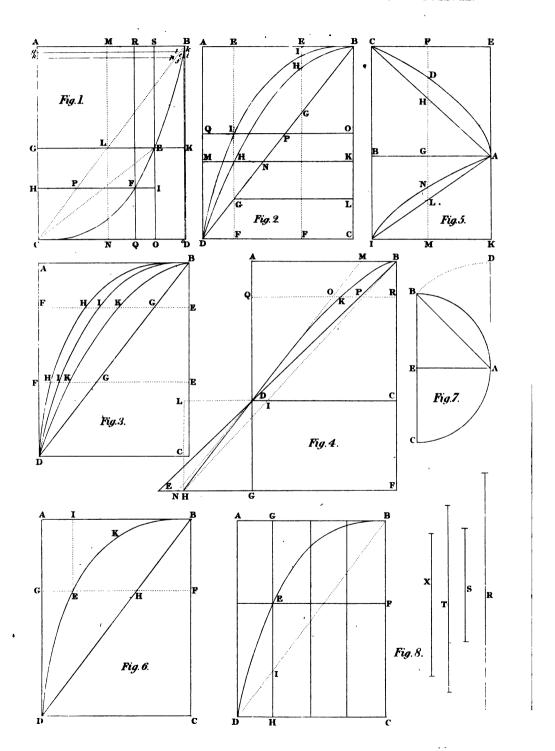
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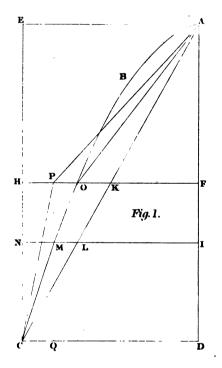
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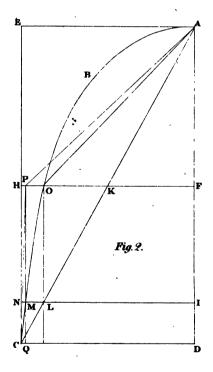






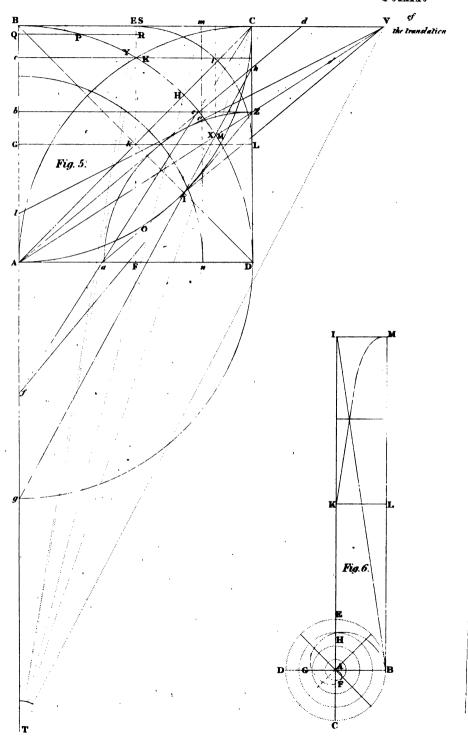
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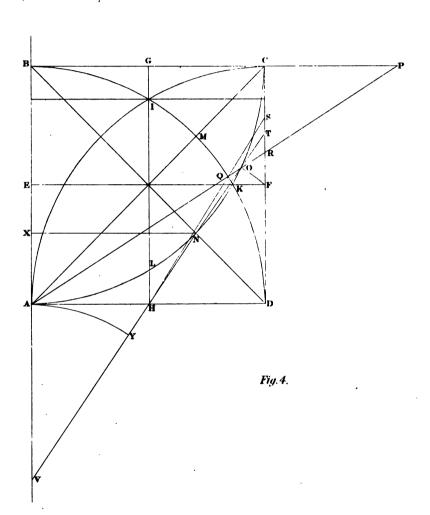
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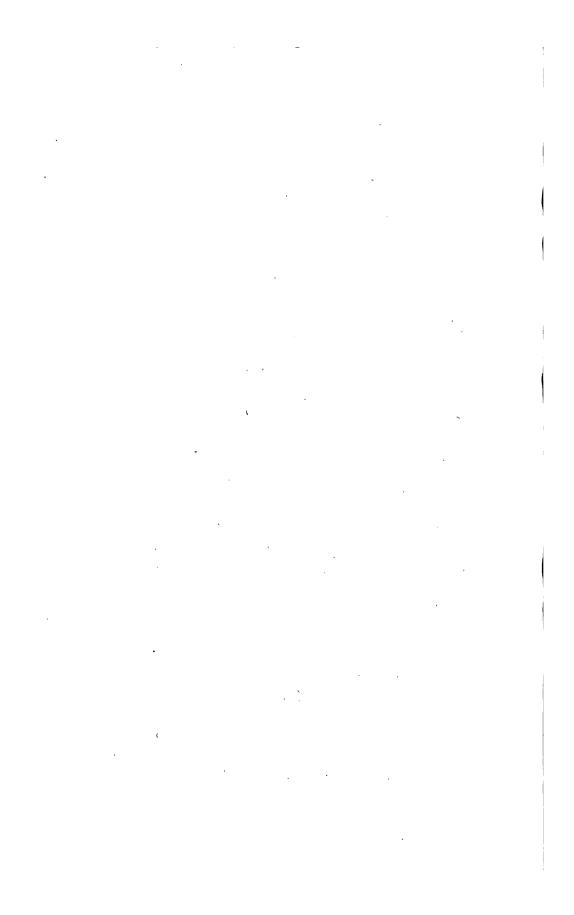


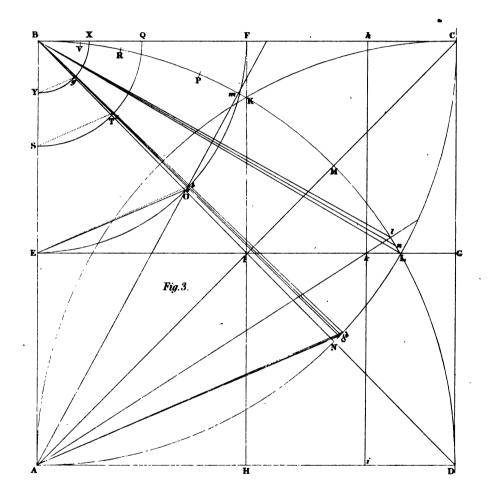
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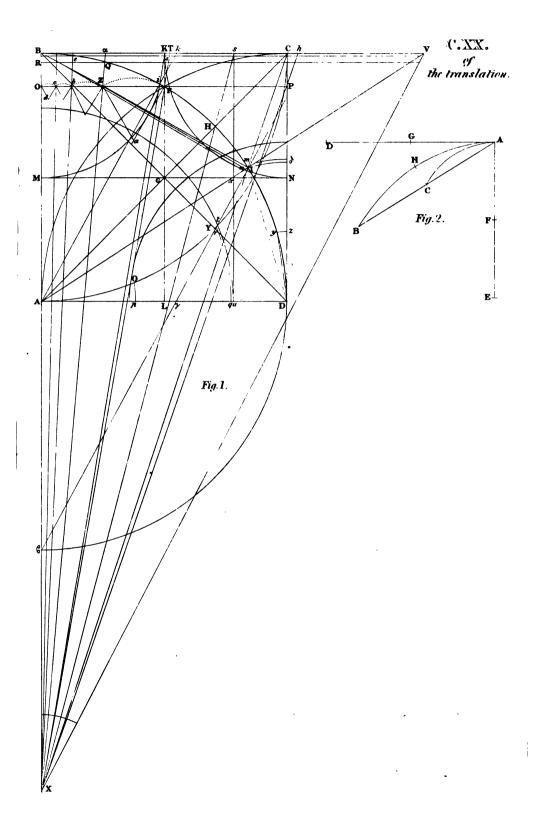
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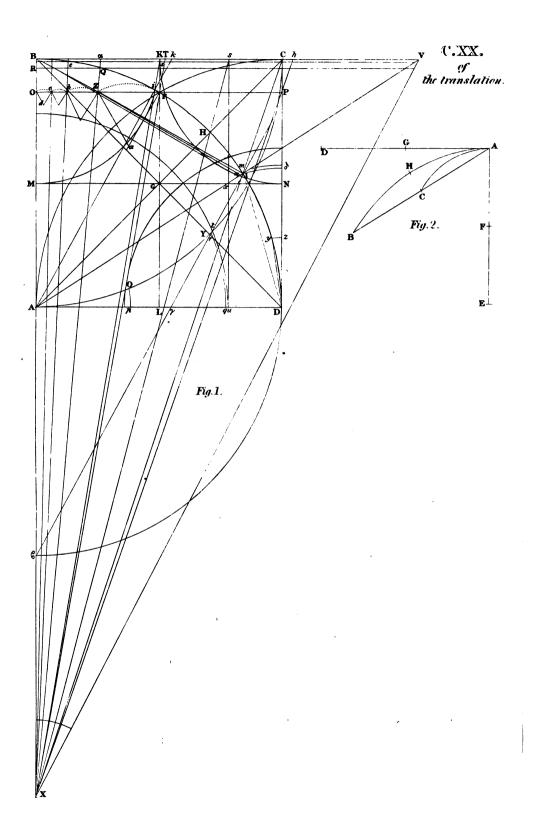


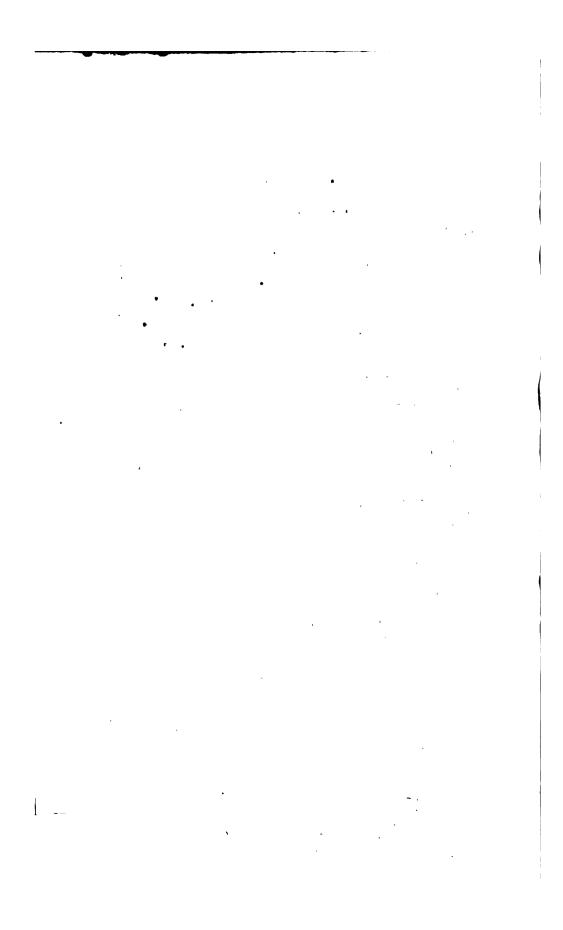


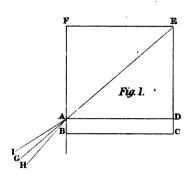


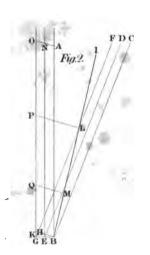


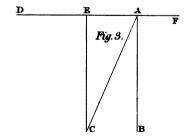
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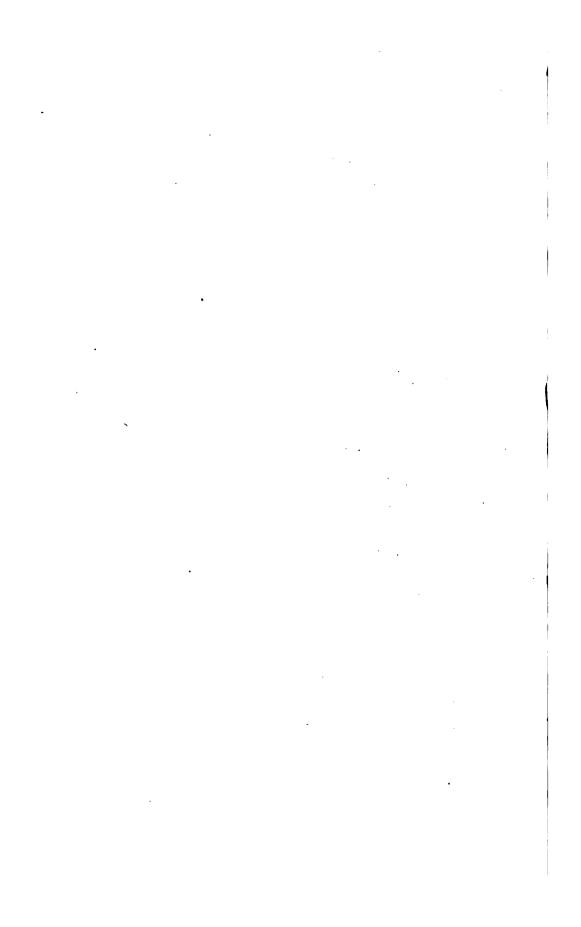


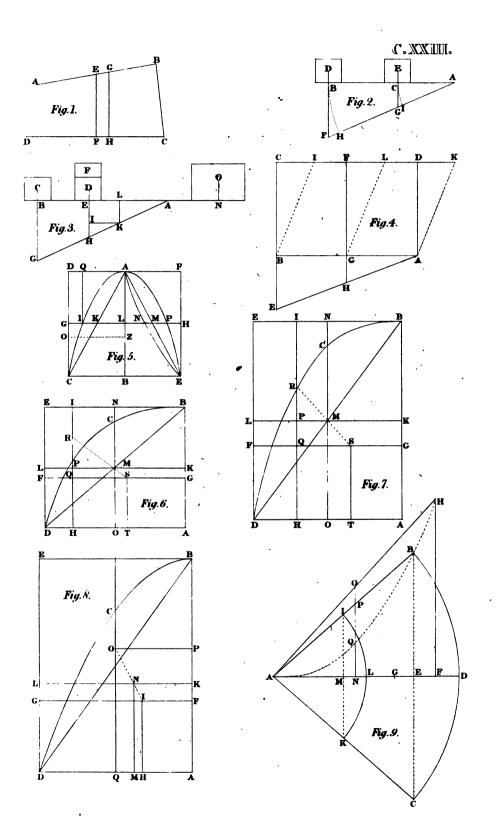






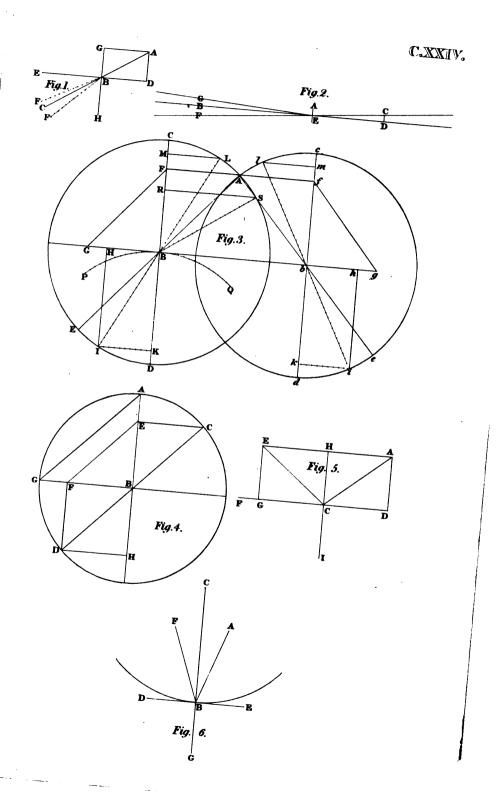






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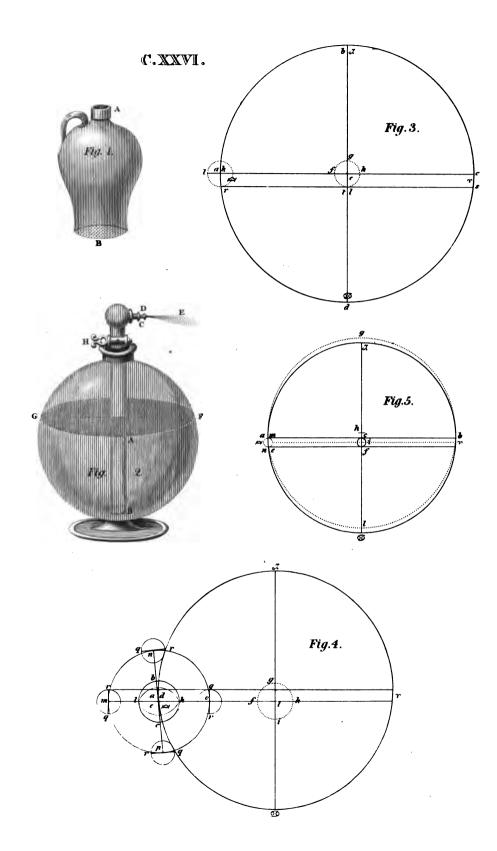
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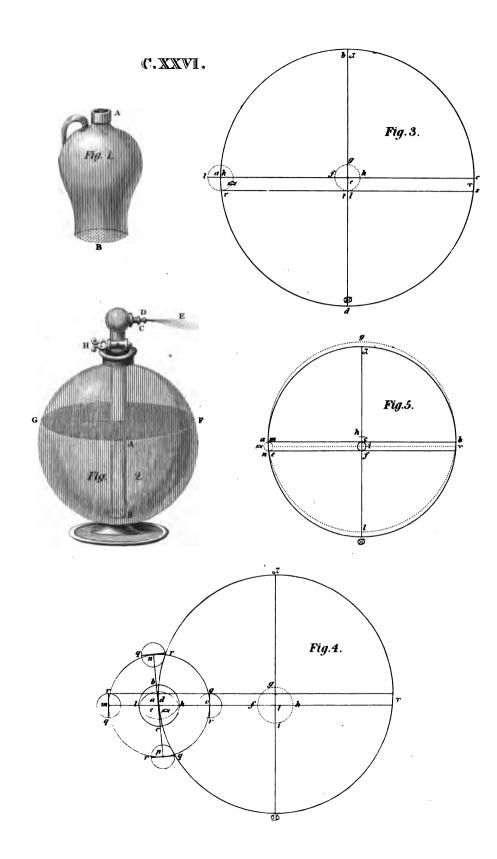
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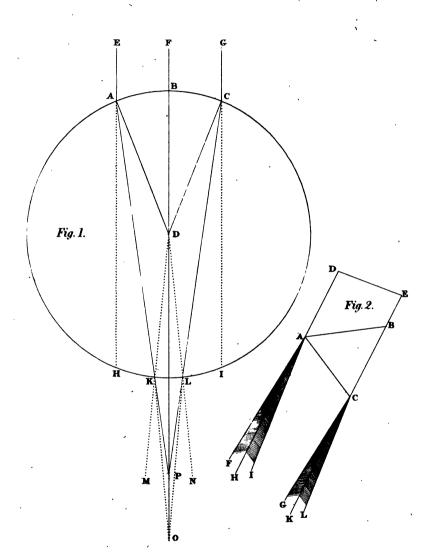
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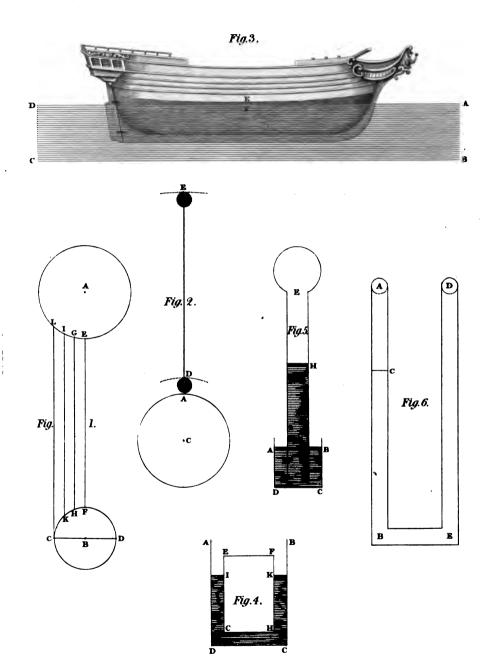
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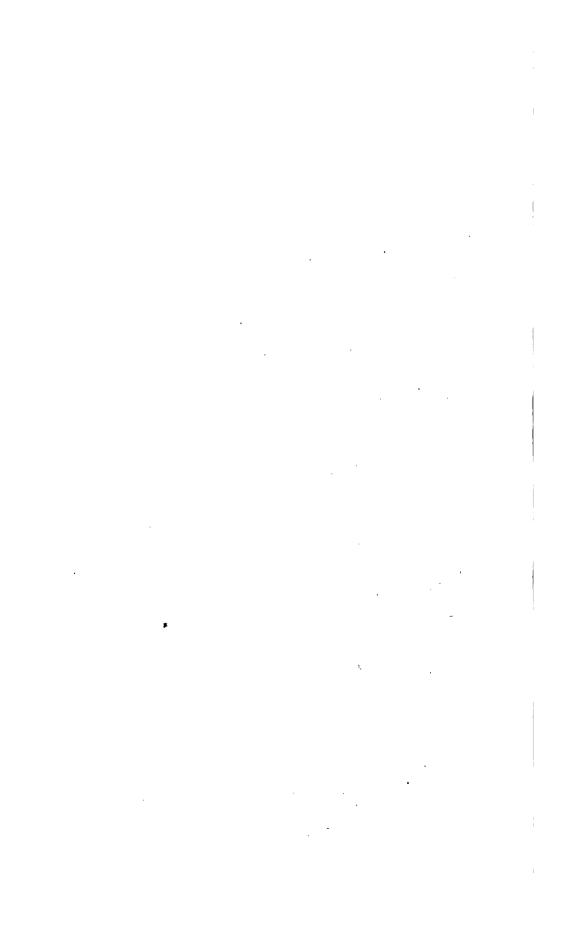


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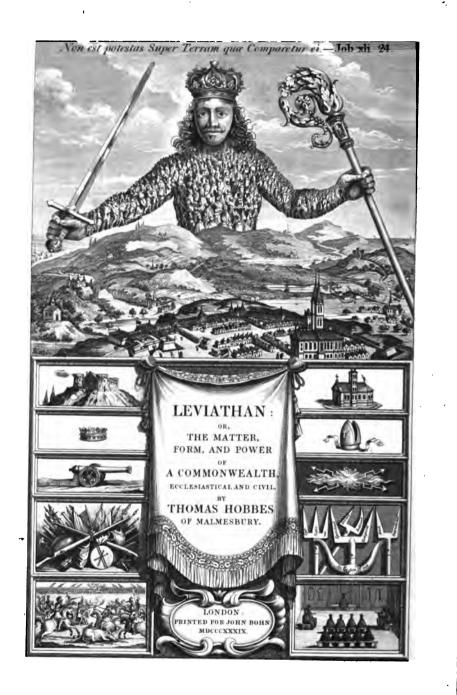


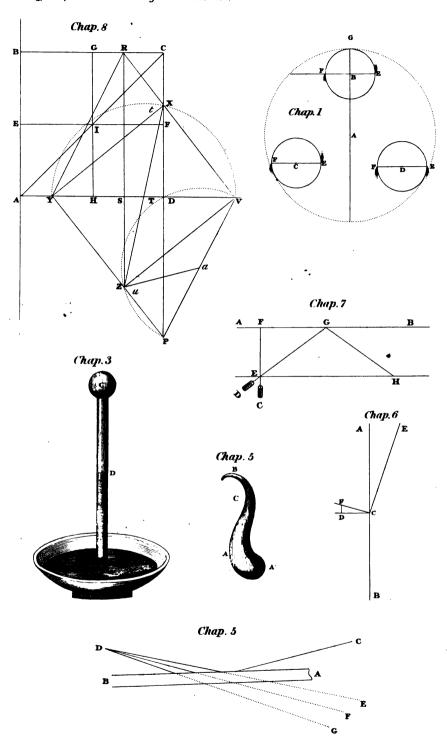
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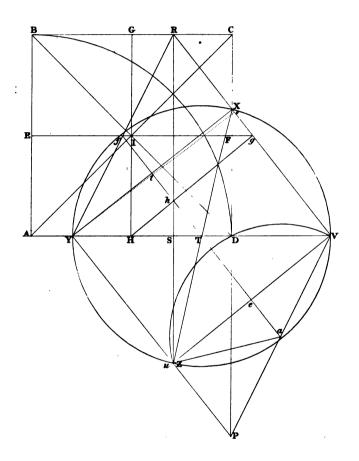




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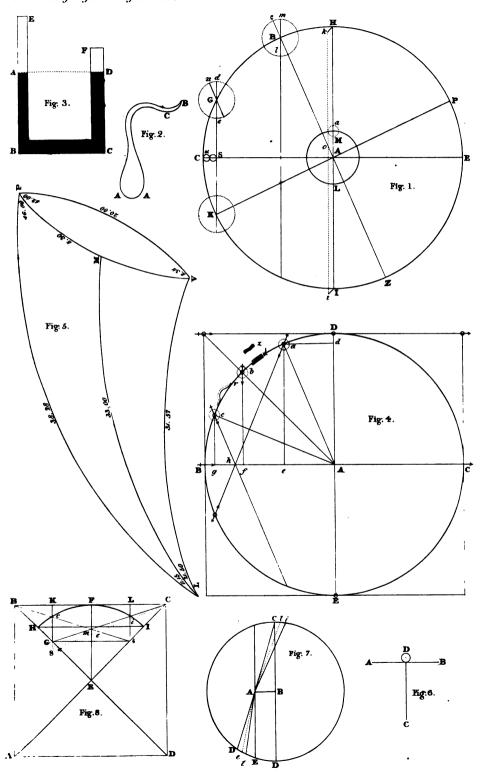


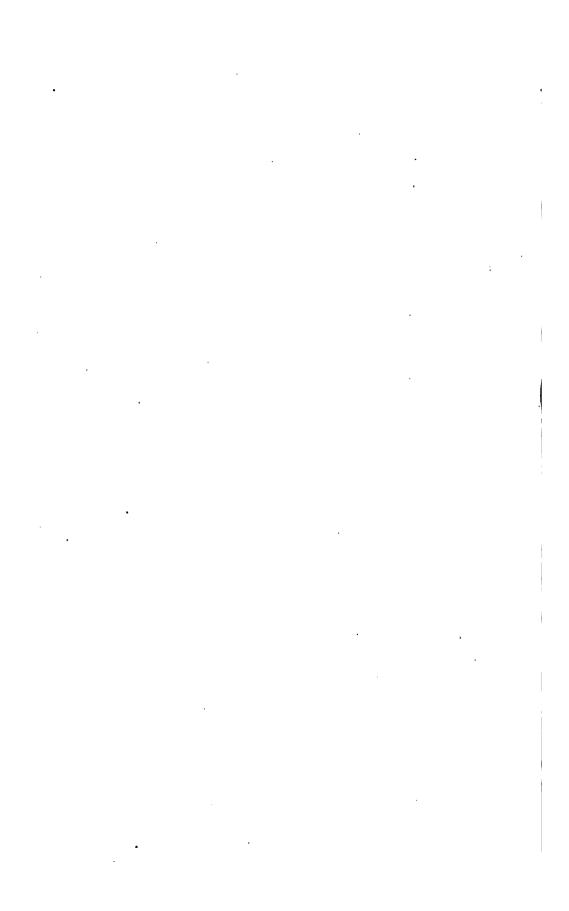


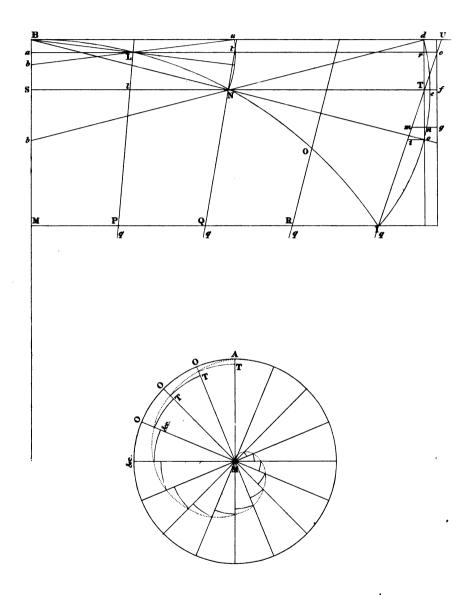


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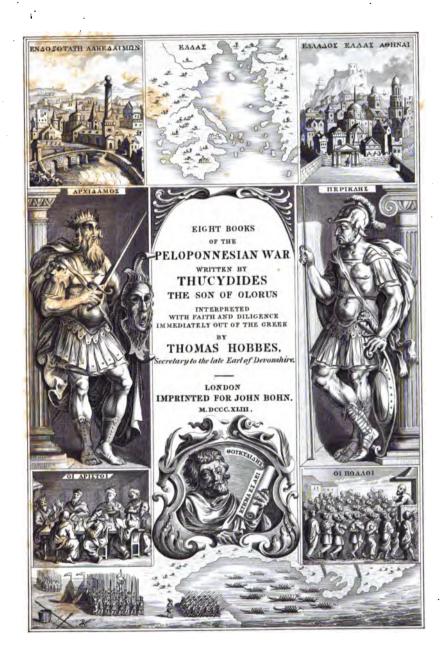




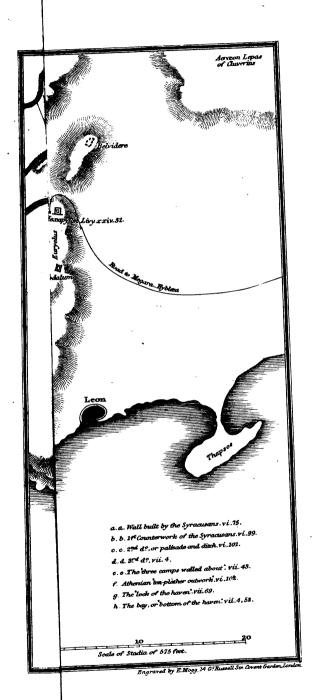


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